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## TRUSTEES OF THE SCHOLARSHIP FUND

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### An Old Worship in Cos

#### IN TWO PARTS—PART I

Since Letronne's "Mémoire" and H. Usener's investigations in his "Goetternamen", the value of proper names, not only as witnesses to the worship of well-known divinities in a given region, but also as a revelation of the existence of divine beings otherwise unknown, has been securely established. An inquiry into the Coan inscriptions, at first begun only to test the justness of this theory, has led me to some results, curious enough to warrant my laying them before the judgment of other scholars. Cos seemed to promise a fruitful field for an investigation of this kind. For, firstly, the Coans, during the greater part of antiquity, enjoyed a "splendid isolation", which favored the perpetuation of local and obscure cults, so that the inhabitants were commonly known as "much in awe of dæmons". Secondly, the existence of the Coan Asclepiadæ, and the analogy of the names of other medical families, warranted the hope that it would be possible to draw conclusions from "medical" names, or to find at least a circle of divinities of healing, expressing itself in the names.

Two facts, however, soon became apparent. First: names connected with Asklepios, and with the divine circle surrounding him, are exceedingly rare on the island. Among the 2567 assuredly Coan names in the collection made by Messrs. Paton and Hicks 8 names only are compounded with Asklepios (Ascle-

pias,<sup>1</sup> Asclepiades,<sup>4</sup> Asclepiodorus;<sup>1</sup> abbreviations<sup>2</sup>). The god himself occurs 16 times, his sanctuary and festival 3 times each. Only 2 names are derived from IA "heal": Iason, Iatrokles.<sup>2</sup> Names on -μάχος, which may be connected with the Coan Asclepiad Machaon, are more frequent. The name Epidauros, pointing to the famous seat of Asklepios worship on the mainland, occurs twice, and Thessalos, a name belonging to the family of the great Hippocrates, is found 5 times. No name is formed from AKEO or from any divinity connected with the Asklepios legend. The fact that the picture of Asklepios appears on no Coan coin before the second half of the second century B. C. seems to present an analogy. But this fact itself needs an explanation in the face of the certain existence of Asclepiadæ on the island as early as the fifth century B. C.

It is remarkable, too, that other names which we have a right to expect in large numbers are not numerous either. Cos was an island settled by the Dorians; it had the three Doric tribes, Hylleis, Dymanes, Pamphyli, with their patron gods Herakles, Apollo, Demeter. Still, Herakles is found in names only 39 times (= 1½%), Apollo, even if we include names formed with Pytho—, Dalios, Patara, 79 times (= 3%), Demeter only 11 times (not quite ½%).

We shall sacrifice Demeter at once to those who see in the Pamphyli the Coan "Alamanni," the tribe of adopted foreigners. But why, then, do not the others proclaim their pure, unsullied Doric pedigree much more strongly? Nay, even Zeus, certainly common to all, occurs only 75 times (= 3%).

The total of names derived from the great gods reaches only 203 (= 8%). What has

caused this neglect of the Dorian gods on a Dorian Island?

Our astonishment grows when we find that by far the largest percentage of all names is held by the compounds of, or derivations from, Aristo: 171 times (=6.7%). Another group fairly well represented is that of names beginning with XAP—"joy"; 72 (=3%), as many as of the Zeus compounds. Demeter and Asklepios both are outnumbered by names connected with *ΛΑΜΠΟ* and *ΦΑΝ*—(14+16). Still larger is the number of names compounded with stem *ΖΩ* "life"; of these there are 36. Although Hecate, historically, is none of the higher goddesses, she is represented by 47 names. But even omitting her, there are 309 mentions of names referring to "Best, Light, Life"; 12% against the 8% devoted to the highest gods. Nay, if we go one step farther, and assume with Usener (Goetternamen 210 foll.) the identity of stems *ΛΥΚ* and *ΛΕΥΚ*—, we shall have to add 32 new names, reaching a total of 13.3%.

It is obviously our duty to explain the prevalence of these names over those of the better-known gods. Of course, one may object that it is but natural for parents to call a beloved child the "Best." But such simple reasons never entered into the principle of name-giving among the Greeks. Then it becomes necessary to inquire into the groups of related names, principally those of father and child, and to ascertain, so to speak, the "Milieu" in which these names are found. Now, in 40 instances the name-giving element is compounded with itself; against this there stand 82 names not compounded with Aristo—. But a more searching inquiry reveals some peculiarities among these: 9 of them are formed from "light," 2 from *Χαρ*—, 4 from *Ζω*—, 17 from *σω*—*λυ*—*μεδ*—"help, free, heal." In other words over one-third belongs to these related groups.

One more family of names must be considered, viz., those compounded with *Θεός*, a compound occurring 6 times. Of course, this is not "God" in the modern sense, the great

ruler of the Universe. Since the clear and convincing explanation of the meaning of the word *atheos* (Usener's Goetternamen 277,278) we know that the Greeks, like many other nations, worshipped gods which lacked the proper name. The example of the God-Heros in Athens is well known. The "God" *Ἰατρός* in the name of a person, therefore, can be only the god to whom the name-giving family had prayed, i.e., in most cases, the one to whom the family worship was devoted. Compounds with *Θεός* appear altogether 90 times in Cos, that is, more than all the Apollinic names together. To whom among the gods worshipped on the island does the word refer? In 38 instances the name of the father is also given. Of these 5 have to be eliminated as being themselves compounded with *Θεός*, 5 times the Aristo—element appears, twice the element of "healing", Apollo twice, Zeus twice, once, apparently, Poseidon. At least, I suppose that the Gerasti—names of Cos have to be referred to Geraistios, whether we see in this a mere epiclesis or an ancient "Sondergott." It cannot be said with certainty to which god the name *Παναμυας* belongs. For the month Panamos, with which it is surely connected, has not yet been assigned to any one god. According to Paton-Hicks 369, the priest of Apollon at Halasarna sacrifices in this month to Aphrodite; according to the same, 401, Aphrodite, Poseidon and Hecate are worshipped together. Thus, while unfortunately no absolutely safe conclusion can be reached, the prevalence of the *θεός* names over others is so marked that the assumption seems unavoidable that all these names refer to one god only, and he not connected with the great Doric Triad.

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